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## COMPREHENDING

ECCLESIASTICAL HISTORY, MORALITY, RELIGION, AND  
OTHER USEFUL AND INTERESTING MATTER.

VOL. I.] JULY AND AUGUST, 1806. [No. 5-

## Contents.

	<i>Page</i>		<i>Page</i>
Reflections on the Summer, -	141	On Virtue, - - - -	177
On Religious Zeal, - -	146	Strictures on Female Education,	
Europe, - - - -	148	continued, - - - -	179
Inducements for a judicious Im-		Patriotism, - - - -	182
provement of our National		Anecdote, - - - -	188
Privileges, - - - -	148		
Elements of Logic, - -	151		
Useful Extracts, No. 2, -	158		
Eccelesiastical History, continued,	163		
Sketches of the History of the			
final Overthrow and Destruction			
of Jerusalem, continued,	172		
On Idleness, - - - -	176		



**POETRY.**

Happiness, - - - -	183
On the Use of Riches, - -	186
Stanzas to the Memory of a La-	
dy who died a few years since	
in the West-Indies, - -	187

The advancement of our minds in this world, towards that perfection of which they are to be possessed in the next, should be the grand object of our attention.

Вр. НОВИК.

DANBURY, (Conn.)

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THE

# COLUMBIAN MAGAZINE.

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Vol. I.] JULY AND AUGUST, 1806. [No. 5.

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FROM THE BEAUTIES OF NATURE.

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## REFLECTIONS ON THE SUMMER.

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"Now genial suns and gentle breezes reign,  
"And summer's fairest splendor decks the plain."

SUMMER is the season in which the Creator pours forth the treasures of his blessings in the greatest abundance. Nature, after having charmed us with the pleasure of Spring, is continually employed, during the Summer, in completing the hopes inspired by Spring; in providing every thing to please our senses, supply our wants, and awaken in our hearts sentiments of gratitude. Wheresoever we go; whether we climb the hills; range the vallies; or seek the shade of the forests; a variety of beauties present themselves to us; all different from each other, but each possessed of charms sufficient to engage our attention.—If we lift up our eyes, we are delighted with the radiance of the sky; if we fix them on the earth, they are refreshed by the beautiful verdure with which it is clothed, and presented with a most agreeable variety of flowers. The pleasing notes and the various melody of birds fill our hearts with a sweet and innocent delight: and the gentle murmurs of brooks and rivers are highly pleasing to the ear. Lofty trees and groves afford us agreeable shade; and the fields and gardens supply us with a great variety of different fruits, that begin now daily to ripen; and which, besides pleasing the eye and the taste, are very refreshing to the body: In short, all that we see, hear, taste, or smell, increases our pleasures, and contributes to our happiness. But, in order to be more sensible of the goodness, wisdom, and power of the Creator, in his appointment of Summer, let us attend to some acts of his Providence, which are more particularly visible at this season.

And, in the first place, let me direct your attention to a blessing, common indeed, and therefore little regarded; but a blessing in itself invaluable, and absolutely necessary to our support and continuance in life; namely, *Wheat*.—Let us cast

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our eyes on a field of wheat, and calculate, if we can, the millions of ears of corn which cover one single field? and then reflect on the goodness of God, who thus plenteously rewardeth the labours of men, by supplying them with such an abundance of this most necessary of all food. Let us also consider the wisdom which is displayed in the production of this precious grain. We sow it in the ground, at a certain time, (and that is all that we can do;) and, as soon as the earth supplies it with a sufficient moisture, it swells and bursts the outer coat, which covered the root, the stalk, and the leaves: The root then pierces the earth, and prepares nourishment for the stalk, which, though it appears very weak, is strong enough to endure the severity of the season. By degrees it attains its proper height, and produces an ear of corn; which is inclosed in leaves that serve to protect it, and armed with points to secure it from the birds. It seems at first view impossible that so slender a stalk, which grows four or five feet high, should support itself, and bear up its fruitful head, without sinking beneath the weight, or being beat down with the wind; but the Creator has wisely prevented this, by furnishing the stalk with four very strong knots, which strengthen it, but at the same time leave it the power of bending without breaking. If the stalk were weaker, the wind would break it; if stronger, the birds might perch on it, and peck out the grain: if it were harder and stiffer, it might, indeed, resist all weather; but would it then serve, as it often does, as a bed for the poor?—To preserve the tender sprouts from accidents which might destroy them at their birth, the two upper leaves of the stalk unite closely at the top, both to protect it, and to draw nourishing juices; but as soon as the stem is large enough to supply the grain with sufficient juices, the leaves drop off, that the root may have nothing more to nourish than is necessary.—The grain then appears, and thrives till the appointed time; growing every day more yellow, until, sinking at last beneath the weight of its precious treasure, it bends the head of itself to the sickle; and the joy that sparkles in the farmer's eyes, the joy of harvest, is a hymn of gratitude to the God of goodness.

From this life-supporting grain we are supplied with that food which is most common, and most wholesome. Bread is as necessary at the table of a prince, as at that of a labourer: and the sick person is as much refreshed by it as the healthy. A very plain proof that bread is necessary for man, is, that it is almost the only food we do not dislike, though we eat it every day; and the man who has made it his daily food for seventy years, still eats it with pleasure, though he has lost his relish for all other food. We ought, therefore, each day to praise our Creator for blessings: and to remember that *he* is unworthy of the bread which he eats, who is unthankful for it.



At this season of the year we have also an opportunity of observing the astonishing wisdom and power of the Creator, in a vast variety of insects. Wherever we go, which way soever we look, they present themselves to our view ; and contribute, like the birds, to banish solitude from our walks, and to fill up our leisure hours with the most pleasing contemplations : For we may trace the hand of GOD as clearly and as fully in the smallest insect that crawleth on the earth, or flieth in the air, as in the huge elephant, or the whale that lies like an island in the water.

The number of insects cannot, perhaps, be ascertained : some millions are known ; but, at present, I shall confine my observations to two very remarkable ones, only seen in the summer ; the Ant and the Caterpillar.

*Ants* are famous from all antiquity for their social and industrious habits : they have long been offered as a pattern of frugality to the extravagant, and of unceasing diligence to the sluggard.

"The Ants," says the scripture, "are a people not strong, yet are they exceeding wise : having no guide, overseer, or ruler, they provide their meat in summer, and gather their food in harvest." Their labour and diligence in collecting their stores, are wonderful : they are often seen to carry, and sometimes push before them, grains of corn, or insects much larger than themselves : if one faints beneath his load, another hastens to his assistance ; if any thing is too heavy for one, and cannot be divided, several of them join to force it along. In gathering their stores, the loaded ants go one way, and the unloaded another, that they may not interrupt each other ; and in the whole society there is not one idle, but every one contributes something to the common stock.

May we not learn from these little creatures, who instruct not by voice, but by example, an useful lesson of activity and diligence ? and how forcibly does this example teach us to seize the fleeting moments ; to lose no opportunity of doing good ; not to waste that time which cannot be recalled, in sloth or insignificance ; not to leave a talent unemployed, or a duty unperformed ? Life hath its seasons, like the year : the time of health and strength may be considered as its summer ; and if we then labour like the ant, we shall not only contribute to the public good ; but, probably, acquire a comfortable provision against the winter of life, when ease and rest will be very agreeable to us.

*Caterpillars* are creatures very disagreeable to many persons, who destroy them whenever they meet with them ; and, so far from considering them with attention, will scarcely look at them ; yet, were we attentively to consider them, we should not surely trample them under foot without observing their

wonderful formation, and being convinced, that in small things, as well as in great, the power, wisdom and goodness of the Creator, are admirably manifested.

Caterpillars are hatched from the eggs of butterflies. During the winter, they remain in an egg state, lifeless : but the same vivifying sun that pushes out the budding leaf and the opening flower, and causes the swelling acorn to give birth to the spreading oak, calls the caterpillar also into life, to share the banquet that Nature has provided for her children. Its life, however, seems one continual succession of changes ; and towards the end of the summer, after having changed its skin several times, it ceases to eat, and is employed in building a retreat, in which it quits the form of a caterpillar, and is changed into a butterfly. But the caterpillar and the butterfly that comes from it, appear to be two very different creatures : The former was a rough and disagreeable reptile ; the latter is adorned with the liveliest and most beautiful colours, and distinguished by ornaments which man can never hope to acquire : The former crawled sluggishly on the earth, a mean-looking worm, often in danger of being crushed, and feeding on gross food ; whilst the latter soars to the sky ; ranges all the beauties of creation, himself amongst the greatest ; sports in the sun-beams ; displays his golden wings ; triumphs in existence ; and needs no other food than the dews of heaven, and the honeyed juices which are drawn from the flowers. Who is it that hath raised this insect above the earth, enabled it to live in the air, and bestowed upon it such a profusion of beauties ? The Maker of the butterfly, and of man ; who has shown us, in this extraordinary insect, the wonderful change that awaits ourselves ; when " this corruptible shall put on incorruption, and this mortal shall put on immortality."

It is likewise to be observed, that the beneficent Being, who gives wisdom to man, hath also informed the butterfly how to secure its posterity in safety by covering the eggs from which they spring, with a sort of paste, so closely that the rain cannot penetrate, nor the common cold of winter kill the young contained in them. And we may further remark, that butterflies, as well as other insects, constantly lay their eggs on such plants as will afford their young necessary food, when they are first hatched and too weak to search for it. Hence we should learn to admire the wisdom of Providence ; to cherish the love of posterity ; and to remember what we owe to society.

Discontent is said to be the most general evil that troubles the life of man ; and even at this season, when nature presents every where cheerful scenes, there are some who murmur and complain. The *heat* of the summer displeases many ; they complain greatly of it as weakening and rendering incapable of labour. But can any man seriously wish the summer less warm ?



Because the heat may, sometimes, be a little inconvenient, would we wish the fruits, which are to serve for our provision in the winter, not to ripen? Let us not forget, that heat and cold are distributed to us in the wisest proportion; and that the summer nights bring with them a coolness which revives languishing plants; and so refreshes weakened animals, that they forget the heat and fatigue of the day. If we studied the order, the beauty and perfection of the creation, as attentively as we ought, we should cease those murmurings, which prove us equally ignorant and ungrateful; and be convinced, that, if we could alter any single part of that great machine, the world, we should do much mischief, but could make nothing better.

Summer, also, say others, would be delightful, if *thunder storms* did not terrify us. The fear of thunder is perhaps, chiefly, owing to an opinion that it is the effect of the wrath of Heaven; the minister of the Almighty's vengeance: But if we considered how much these storms contributed to purify the air, and render the earth fruitful, we should regard them as blessings more formed to inspire gratitude than terror. They sometimes indeed do mischief, but fear greatly magnifies the danger. There is, generally, some space of time between the lightning and the thunder; and whoever has time to fear, is already out of danger; for the lightning alone is fatal. The thunder, when the flash of lightning is past, is as harmless as the sound of a cannon. Superstition and fear would soon be at an end, if we reflected more attentively on the course of nature, or consulted those who are well informed on the subject. But, if we cannot conquer the fear of thunder, let us endeavour to keep a conscience void of offence. The righteous man, calm and composed, fears nothing but his God! And when the thunder roars, he trembles not; but looks up with humble and stedfast confidence to HIM who commands the storm, and who, under appearances most dreadful, is all-gracious to hear, and almighty to protect.

The awful scenes of storm and tempest, thunder and lightning, are sometimes presented to our eyes, to teach us the majesty and greatness of the Creator; but in these, as well as in more pleasing and cheerful scenes, God appears as the friend and benefactor of mankind; and this is the season in which all nature furnishes the most striking proofs of it; when every thing combines to please and support us. But the time will soon come when Nature will lose much of her beauty and variety, and appear in a more gloomy form. She has now almost ended her annual labour; and the nearer we approach to autumn, the more do the enjoyments, which arise from the various melody of birds and the cheerful scenes of flowery meadows and gardens, lessen; and the ground is every where strewed with faded leaves and dead flowers. See we not here a picture of our life? "All

flesh is grass, and all the glory of man as the flower of the field: the grass withereth, and the flower thereof falleth away." Let us then be wise enough to seek our happiness in lasting blessings. Wisdom and virtue never fade; they are unceasing sources of endless joy.

To conclude. What we observe in the summer of nature, we may also observe in the summer of life. When we have reached our fortieth year, which is the beginning of a riper age, the world loses part of its charms; and, when we approach the autumn of life, we become a prey to cares, and are less calm and serene, less lively and joyous, than we were: we find our strength grow less; and then come days when we say we have no pleasure in them. Let us therefore enjoy this summer as if it were to be our last; and so live as to have no reason to lament our having so often seen the return of this season.

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EXTRACT.

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ON RELIGIOUS ZEAL.

THE want of this principle will be very obvious, if we remember the great end and purposes of our creation; and observe how *little* is done in the pursuit of them, by those who are not actuated by it.—These are the glory and honour of our great Creator, and the spiritual and temporal welfare of our fellow-creatures, as preparations for our own salvation; and in order to attain either of those ends, to any considerable degree, it is not sufficient to *think right*, or *mean well*, unless we *act* with a vigour and resolution equal to the uprightness of our intentions. How little are the interests of religion or mankind promoted by the indolent and slothful; who content themselves with sitting down in quiet, and wishing well to both; but never interpose with due life or spirit, either to put a stop to the growth of impiety and profaneness, or to prevent the greatest cruelty and oppression?—Such men, whatever they may faintly wish or desire, are really little better than mere cyphers in society: if they do no harm, they do little or no good, and it is much the same thing, with respect to the great ends of life, whether they are actually out of the world, or stupidly idle and inactive in it. And therefore, as reason is implanted in the mind, to regulate and govern the passions; so are the passions, to actuate the man; and as the former is to be our guide in the choice of our objects, so are the latter to be springs and incentives to push us on to the pursuit of them.—And therefore it is not enough to choose and approve of the best things, unless we proportion our diligence in the search of them to their superior excellency and worth: it



is not enough to admire the divine perfections, or to contemplate God's works, unless we actually pursue his honour and glory : it is not enough to wish sincerely that our fellow-creatures may be happy, unless we as sincerely do all that is in our power to *make* them so. And for this reason our holy religion requires of us, that we should LOVE *the Lord our God, with all our hearts, and all our souls*, and that we should LOVE *our neighbours as ourselves* ; or, in the words of the apostle, that we should be *zealously affected* towards both.—For it is this zeal and affection for the things of God and religion, which must advance us to any great degrees of Christian perfection : it is this zeal and affection, which, through the guidance of the divine Spirit, has produced in good men the most heroic acts of piety to God, and charity to men, in all ages ; and the same cause would still, through the same assistance, produce the same effects, if it were equally powerful and operative in *us*.—If our hearts were as much inflamed with divine love as the royal Psalmist's was, we should, like him, be continually expressing it in acts of adoration, praise, and thanksgiving ; if our souls were *a-thirst for God*, and *longed to come before his presence*, we should rejoice in every opportunity of conversing with him, in the strains of true piety and devotion. Had we the same zeal and affection for our Lord and Master, which the primitive martyrs and confessors had, we should, like them, resolutely adhere to and confess him, though it were in tortures and in death ; we should labour earnestly to do honour to that holy name, by which we are called, and give no occasion to the enemies of our God to blaspheme.—In short, it is in the power of every man to do *some* good, and in the power of most men to do *a great deal* : it is in the power of every man to give some discouragement to irreligion and profaneness, and to applaud and encourage the practice of true religion and virtue ; and it is in the power of very many, greatly to countenance and support the one, and as much suppress or prevent the open appearance of the other. And therefore it is a criminal supineness and indolence, and not a want of abilities, which prevent their exerting themselves in this cause ; and leads them to look without concern on the open increase of infidelity, and all kinds of wickedness, as if they were secure that they could not partake of the guilt of it. Whereas, if their hearts were really attached to the cause of God and his religion, they could not be indifferent or lukewarm in it : had they a true zeal and affection for him and his glory, they would appear open and resolute in defence of them ; and all men, in their several places and stations, would at least show their detestation and abhorrence of the boasted iniquities of the reprobate, and the daring blasphemies of the profane.—These, and indeed much greater and happier ef-

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fects, would naturally flow from a *zealous* mind ; and as *it is good*, so it is the duty of every Christian, to be thus *zealously affected*.

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## EUROPE.

FROM DR. GOLDSMITH.

**E**UROPE is the theatre of intrigue, avarice and ambition. How many revolutions does it experience in the course of one age, and to what do these revolutions tend, but the destruction of thousands? Every great event is replete with some new calamity. The seasons of *serenity* are passed over in silence ; their histories seem to speak only of the *storm*. There we see the Romans extending their power over barbarous nations, and in their turn becoming a prey to those whom they had conquered. We see those barbarians, when become Christians, engaged in continual wars with the followers of Mahomet, or, more dreadful still, destroying each other. We see councils in early ages authorizing every iniquity : crusades spreading desolation in the country left, as well as in that to be conquered : excommunications freeing subjects from natural allegiance, and persuading to sedition : blood flowing in the fields and on scaffolds : tortures used as arguments to convince the recusant : To heighten the horror of the scene, behold it shaded with wars, rebellions, treasons, plots, politics and poison. And what advantage has any country of Europe obtained from such calamities? Scarce any. These dissensions, for more than a thousand years, have served to make each other unhappy, but have enriched none. All the great nations still nearly preserve their ancient limits ; none have been able to subdue the other, and so terminate the dispute. On whatever side we regard the history of Europe, we shall perceive it to be a tissue of crimes, follies and misfortunes—of politics without design, and of wars without consequence.

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FROM THE CONNECTICUT HERALD, VOL I.

## INDUCEMENTS

*For a judicious improvement of our National Privileges.*

**B**LESSED with the choicest of Heaven's blessings, the American citizens ought to pursue, with a firm step, the path of national virtue, honour and glory. To do this, no people ever had stronger inducements. We exist in one of the most eventful and momentous eras of any since the creation of man. Our country is more extensive and flourishing than that



of almost any other nation. Our situation is peculiarly favourable to the improvement of every thing conducive to the welfare of present and future ages. A wise performance of our part in the grand drama of human affairs, is deeply interesting not only to ourselves, but others. On it rests the destiny of unborn millions. On it depends the liberty, peace and happiness of many nations and ages.

The greater part of mankind have hitherto come on to the stage, and gone off again, without either understanding or performing their several parts as they ought to have done. All the plans yet formed to enlighten and civilize the world—to establish the tranquillity and happiness of society on an extensive and permanent basis, have been unsuccessful. The celebrated nations of antiquity have, therefore, after convulsive and painful paroxysms, fallen a sacrifice to their own depravity. The Jews, Assyrians, Greeks, Carthaginians and Romans, have all been swept away by the same torrent which ever issues from the fountain of ignorance. But from their tombs come forth spectres, and with an awful solemnity admonish us by Heaven, by all that is sacred, by all that is affecting, to avoid the causes which produced their destruction. Their histories inform us, that there were among them those sensible of the necessity of establishing the only solid basis of national glory and happiness; that for this purpose their wisest and best men laboured to disseminate knowledge among the people; nay, the wisdom of Heaven was proclaimed in their cities and countries; in their palaces and streets; at the gates and at the principal places of concourse. But, deaf to the best advice, and blind to their best interests, the people regarded not the voice of wisdom; they would receive none of her reproof. Like the delirious man, they raised their hands against remedies highly conducive to their salvation, and grasped at poison which accelerated their destruction. They neglected to cultivate the intellectual powers of the mind, which alone distinguish man from the brute creation. They aspired not after knowledge and virtue, but after luxury and pleasure, and while they bowed the knee to the God of heaven, their hearts worshipped the god of avarice. Therefore they ate of the fruit of their own way, and were filled with their own devices. Fear, distress and anguish came upon them as desolation, and destruction as a tempest.

Such has been the conduct, and such the fate of former ages; and what is the conduct, and what is to be the fate of the present age? Let any one read the history of the last thirty years; call to mind the time when the sword was unsheathed in this country; and when a cruel enemy spread devastation and distress among a people to whom they ought to have rendered every friendly office: consider the calamitous scenes that have

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since happened in various parts of the world : contemplate for a moment the present situation of Europe, and the rage of party which prevails in our country, and menaces with destruction the fairest and last hope of the world : let any one consider all this, and, if his heart is not lead, and his nerves brass, he must feel the chill of horror strike through his frame, and his eyes must flow with tears of sorrow.—Liberty shudders, and virtue trembles. In no part of Europe can the dove of Peace repose with safety ; and the situation of many parts of Asia ill accords with her rest.

Where then under heaven is there a country in which mankind can find an asylum from the storms which hang over almost every region ? Where is there one in which the great body of the people can sit quietly under their own vines and fig-trees, acquire that knowledge indispensable to their present and future happiness, and enjoy the best of Heaven's blessings ? Such a one, the wisest and best men of every nation ardently desire, and would rejoice to find. Here a hope is entertained that ours is the country so anxiously desired : and in truth it is the only one, of which such a hope can be rationally indulged.

What stronger inducements then can we have, to wisely improve the invaluable blessings we so eminently enjoy ; and thus place our own happiness and that of posterity upon a solid basis ?

The exertions of a nation to improve and perpetuate its privileges, ought to be in proportion to their magnitude, as well as those of an individual ; and the ill conduct of the one is equally reprehensible as that of the other. With what detestation do we view the man, who by inattention sacrifices the valuable heritage bequeathed to him by industrious ancestors ? It is with painful sensations, we behold the spendthrift, or the careless and inattentive, diminishing, with rapidity, a large and valuable fortune, accumulated by a long series of regular industry, perseverance, and economy.—Such a man is not a man. Not a manly sentiment animates his breast. He is destitute of every noble and generous affection. He regards neither his ancestors nor his posterity. He has not the manliness to be at the small pains of preserving that which was acquired with immense pains and difficulty. The invaluable favours conferred on him he does not again confer. His ancestors laboured with the greatest diligence and anxiety to accumulate an estate for him, but he is too indolent and sottish even to preserve it for posterity : His family, if ever he has life and warmth sufficient to obtain one, (which is almost as improbable as that mountains of ice should produce May-flowers,) must live in beggary, and be the heirs of poverty. And this abject and mortifying condition beyond all description, he can (if such a stupid being is capable of contemplation) contemplate without the least emotion



of sorrow, and without a blush. Such and so infamous is the individual who wastes his patrimony ; and what is the nation that does the same ?

The people of the United States have a heritage valuable beyond description. It was acquired by the toil of their ancestors, and defended by the blood of their fathers. It is the birth-right of ages yet unborn ; and to them, after enjoying it themselves, they ought to transmit it unimpaired. If they neglect to do this, the blood shed for its purchase will cry from the ground against them. The venerable shades of their departed fathers, heroes and statesmen, by whose united exertions it was acquired, "will look down indignant upon" them. Their "descendants, even to the remotest ages, will curse the folly of their ancestors," while they shall be groaning in poverty and under the galling yoke of bondage. Their privileges, and with them, every social and domestic virtue, if once lost, will be gone for ever. "The falling leaves of autumn are seen to be renewed in the ensuing spring. The bars of the grave will be broken, and the dead will arise again :—but alas ! there is no resurrection from *national death*. Whenever any nation apostatizes from prudence and virtue, and sinks into the mire of luxury, venality, and debauchery of principles and morals, (*mark the historic page,*) it falls like Lucifer to rise no more. There are no ointments that can mollify its wounds ; there are no *specifics* which can renew its energies and restore its pristine state."

But if the people of the United States will judiciously improve the blessings they enjoy ; if they will obtain that knowledge indispensable to the support of Republicanism, and implant the principles of virtue and rational freedom in the minds of the rising generation, then will their peace, happiness and glory, rest on a solid foundation. They will be a blessing to themselves and to others. Distant nations will admire and imitate their conduct. Posterity, to the remotest age, will rise up and call them blessed.

## ELEMENTS OF LOGIC.

By WILLIAM DUNCAN, Professor of Philosophy in Marishal College, Aberdeen.

### INTRODUCTION.

#### SEC. I....*Importance of the Knowledge of Ourselves.*

OF all the human sciences, that concerning man is certainly the most worthy of man, and the most necessary part of knowledge. We find ourselves in this world surrounded with a variety of objects : we have powers and faculties fitted to deal with them, and are happy or miserable in proportion as we know how to frame a right judgment of things, and shape

our actions agreeably to the circumstances in which we are placed. No study, therefore, is more important than that which introduces us to a knowledge of ourselves. Hereby we become acquainted with the extent and capacity of the human mind ; and learning to distinguish what objects it is suited to, and in what manner it must proceed in order to compass its ends, we arrive, by degrees, at that justness and truth of understanding, which is the great perfection of a rational being.

SEC. II....*Different gradations of Perfection in Things.*

If we look attentively into things, and survey them in their full extent, we see them rising one above another in various degrees of eminence. Among the inanimate parts of matter, some exhibit nothing worthy our attention : their parts seem, as it were, jumbled together by mere chance, nor can we discover any beauty, order, or regularity in their composition. In others, we observe the finest arrangement, and a certain elegance of contexture, that makes us affix to them a notion of worth and excellence. Thus metals, and precious stones, are conceived as far surpassing those unformed masses of earth, that lie every where exposed to view. If we trace Nature onward, and pursue her through the vegetable and animal kingdoms, we find her still multiplying her perfections, and rising, by a just gradation, from mere mechanism to perception, in all its various degrees, to reason and understanding.

SEC. III....*Usefulness of Culture, and particularly of the Study of Logic.*

But though reason be the boundary by which man is distinguished from the other creatures which surround him, yet we are far from finding it the same in all. Nor is this inequality to be wholly ascribed to the original make of men's minds, or the difference of their natural endowments. For if we look abroad into the several nations of the world, some are over-run with ignorance and barbarity ; others flourish in learning and the sciences ; and what is yet more remarkable, the same people have, in different ages, been distinguished by these very opposite characters. It is therefore by culture, and a due application of the powers of our minds, that we increase their capacity, and carry human reason to perfection. Where this method is followed, knowledge and strength of understanding never fail to ensue ; where it is neglected, we remain ignorant of our own worth ; and those latent qualities of the soul, by which she is fitted to survey this vast fabric of the world, to scan the heavens, and to search into the causes of things, lie buried in darkness and obscurity. No part of knowledge, therefore, yields a fairer prospect of improvement, than that which takes account of the understanding, examines



its powers and faculties, and shows the ways by which it comes to attain its various notions of things. This is properly the design of *Logic*, which may be justly styled the history of the human mind, inasmuch as it traces the progress of our knowledge, from our first and simple perceptions, through all their different combinations, and all those numerous deductions that result from variously comparing them one with another. It is thus that we are let into the natural frame and contexture of our own minds, and learn in what manner we ought to conduct our thoughts in order to arrive at truth, and avoid error. We see how to build one discovery upon another, and, by preserving the chain of reasonings uniform and unbroken, to pursue the relations of things through all their labyrinths and windings, and at length exhibit them to the view of the soul, with all the advantages of light and conviction.

SEC. IV....*Operations of the Mind.*

But as the understanding, in advancing from one part of knowledge to another, proceeds by a just gradation, and exerts various acts, according to the different progress it has made, logicians have been careful to note these several steps, and have distinguished them in their several writings, by the name of the operations of the mind. These they make four in number, and agreeably to that have divided the whole system of logic into four parts, in which these acts are severally explained, and the conduct and procedure of the mind, in its different stages of improvement, regulated by proper rules and observations. Now, in order to judge how far logicians have followed nature, in this distinction of the powers of the understanding, let us take a short view of the mind, and the manner of its progress, according to the experience we have of it in ourselves, and see whither the chain of our own thoughts will without constraint lead us.

SEC. V....*Perception.*

First, then, we find ourselves surrounded with a variety of objects, which, acting differently on our senses, convey distinct impressions into the mind, and thereby rouse the attention and notice of the understanding. By reflecting, too, on what passes within us, we become sensible of the operations of our own minds, and attend to them as a new set of impressions. But in all this there is only bare *consciousness*. The mind, without proceeding any further, takes notice of the impressions that are made upon it, and views things in order as they present themselves one after another. This attention of the understanding to the objects acting upon it, whereby it becomes sensible of the impressions they make, is called, by logicians, *perception*; and the notices themselves, as they ex-

ist in the mind, and are there treasured up to be the materials of thinking and knowledge, are distinguished by the name of *ideas*.

#### SEC. VI....*Judgment.*

But the mind does not always rest satisfied in the bare view and contemplation of its ideas. It is of a more active and busy nature, and likes to be assembling them together, and comparing them one with another. In this complicated view of things, it readily discerns, that some agree and others disagree, and joins or separates them according to this perception. Thus, upon comparing the idea of two added to two, with the idea of four, we, at first glance, perceive their agreement, and thereupon pronounce that two and two are equal to four. Again, that white is not black, that five is less than seven, are truths to which we immediately assent, as soon as we compare those ideas together. This is the first and simplest act of the mind, in determining the relation of things, when, by a bare attention to its own ideas, comparing any two of them together, it can at once see how far they are connected or disjointed. The knowledge thence derived is called *intuitive*, as requiring no pains or examination; and the act of the mind assembling its ideas together, and joining or disjoining them, according to the result of its *perceptions*, is what logicians term *judgment*.

#### SEC. VII....*Reasoning.*

Intuition affords the highest degree of certainty; it breaks in with an irresistible light upon the understanding, and leaves no room for doubt or hesitation. Could we in all cases, by thus putting two ideas together, discern immediately their agreement or disagreement, we should be exempt from error, and all its fatal consequences. But it so happens, that many of our ideas are of such a nature, that they cannot be thus examined in concert, or by an immediate application one to another; and then it becomes necessary to find out some other ideas, that will admit of this application, that by means of them we may discover the agreement or disagreement we search for. Thus the mind wanting to know the agreement or disagreement in extent between two inclosed fields, which it cannot so put together as to discover their equality or inequality, by an immediate comparison, casts about for some intermediate idea, which, by being applied first to the one, and then to the other, will discover the relation it is in quest of. Accordingly it assumes some stated length, as a yard, &c. and measuring the fields one after the other, comes by that means to the knowledge of the agreement or disagreement in question.— The intervening ideas made use of on these occasions, are called *proofs*; and the exercise of the mind in finding them out, and applying them for the discovery of the truths it is in



search of, is what we term *reasoning*. And here let it be observed, that the knowledge gained by reasoning, is a deduction from our intuitive perceptions, and ultimately founded on them. Thus, in the case before mentioned, having found by measuring, that one of the fields makes three score square yards, and the other only fifty-five, we thence conclude, that the first field is larger than the second. Here the two first perceptions are plainly intuitive, and gained by an immediate application of the measure of a yard to the two fields, one after another. The conclusion, though it produces no less certain knowledge, yet differs from the others in this, that it is not obtained by an immediate comparison of the ideas contained in it, one with another, but is a deduction from the two preceding judgments, in which the ideas are severally compared with a third, and their relation thereby discovered. We see, therefore, that reasoning is a much more complicated act of the mind than simple judgment, and necessarily presupposes it, as being ultimately founded on the perceptions thence gained, and implying the various comparisons of them one with another. This is the great exercise of the human faculties, and the chief instrument by which we push on our discoveries, and enlarge our knowledge. A quickness of mind to find out intermediate ideas, and apply them skilfully in determining the relations of things, is one of the principal distinctions among men, and that which gives some so remarkable a superiority over others, that we are apt to look upon them as creatures of another species.

SEC. VIII....*Method.*

Thus far we have traced the progress of the mind in thinking, and seen it rising by natural and easy steps from its first and simple perceptions, to the exercise of its highest and most distinguishing faculty. Let us now view it in another light, as enriched with knowledge, and stored with a variety of discoveries, acquired by a due application of its natural powers. It is obvious to consider it in these circumstances, as taking a general survey of its whole stock of intellectual acquisitions, disposing them under certain heads and classes, and tying them together according to those connexions and dependencies it discerns between them. It often happens, in carrying on our inquiries from subject to subject, that we stumble upon unexpected truths, and are encountered by discoveries which our present train of thinking gave no prospect of bringing in our way. A man of clear apprehension, and distinct reason, who, after due search and examination, has mastered any part of knowledge, and even made important discoveries in it, beyond what he at first expected, will not suffer his thoughts to lie jumbled together in the same confused manner as chance offered them; he will be for combining them into a regular

system, where their mutual dependence may be easily traced, and the parts seem to grow one out of another. This is that operation of the mind, known by the name of *disposition* or *method*, and comes in the last in order, according to the division of the logicians, as presupposing some tolerable measure of knowledge, before it can have an opportunity of exerting itself in any extensive degree.

SEC. IX....*Perception and Judgment terms of a very extensive signification.*

We see, then, that this fourfold distinction of the powers of the mind, in perception, judgment, reasoning, and disposition, as well as the order in which they are placed, have a real foundation in nature, and arise from the method and procedure of our own thoughts. It is true, there are many other actions and modifications of the understanding, besides those above mentioned, as believing, doubting, assenting, &c. but these are all implied in the act of reasoning, in the like manner as comprehending, abstracting, remembering, may be referred to the first operation of the mind, or perception. This will appear more fully in the sequel, when we come to handle the several parts of logic separately: at present we shall content ourselves with this general account of things; only it seems necessary to observe, that *perception* and *judgment*, in the propriety of the English tongue, have a much more extensive signification than logicians commonly allow them.—We not only perceive the ideas in our own minds, but we are said also to perceive their agreement or disagreement; and hence arise the common phrases of intuitive perceptions, perceptions of truth, and of the justness of arguments or proofs; where it is manifest, that the word is applied not only to our judgments, but also to our reasonings. In a word, whatever comes under the view of the mind, so as to be distinctly represented and taken notice of, whether an idea, proposition, chain of reasoning, or the order and connexion of things, is thereby rendered an object of perception, and gives employment to this first and most simple of our faculties. In like manner, the word *judgment* is seldom, in common discourse, confined to obvious and self-evident truths. It rather signifies those conjectures and guesses that we form, in cases which admit not of undoubted certainty, and where we are left to determine by comparing the various probabilities of things. Thus a man of sagacity and penetration, who sees far into the humours and passions of mankind, and seldom mistakes in the opinions he frames of characters and actions, is said to judge well, or think judiciously. For these reasons, it might not be improper to change the common names of the two first operations of the mind, calling the one *simple apprehension*, and the other *intuition*; which two words seem better to express their



nature, and the manner in which they are conversant about their several objects. This accuracy of distinguishing, where there is any the least difference, is in a peculiar manner necessary in a treatise of logic, as it is the professed design of that science, to teach us how to form clear and distinct notions of things, and thereby avoid being misled by their similitude or resemblance.

SEC. X....*Logic divided into Four Parts. Its Usefulness and Excellency.*

Having thus given a general idea of the four operations of the mind, and traced their connexion and dependence upon one another, I would next observe, that in consequence of this division of the powers of the understanding, *logic* is also divided into four parts, which treat severally of these acts, and give rules and directions for their due conduct and regulation. The operations themselves we have from nature ; but how to exert them justly, and employ them with advantage in the search of truth, is a knowledge that may be acquired by study and observation. It is certain, that we meet with false reasonings as well as just. Some men are distinguished by an accuracy of thinking, and a happy talent of unravelling and throwing light upon the most obscure and intricate subjects. Others confound the easiest speculations ; their understandings seem to be formed awry, and they are incapable of either conceiving clearly themselves, or making their thoughts intelligible to others. If then we set ourselves carefully to observe what it is that makes the one succeed so well, and how the others come to miscarry, these remarks will furnish us with an art of the highest use and excellency in the conduct of life. Now this is the precise business of *logic*—to explain the nature of the human mind, and the proper manner of conducting its several powers, in order to the attainment of truth and knowledge. It lays open those errors and mistakes we are apt through inattention to run into, and teaches us how to distinguish between truth, and what carries only the appearance of it. By this means, we grow acquainted with the nature and force of the understanding, see what things lie within its reach, where we may attain certainty and demonstration, and when we must be contented with bare probability. These considerations sufficiently evince the usefulness and benefit of this science, which ought to be established as the foundation and groundwork of all our other knowledge, if we really wish to succeed in our inquiries. But we shall now proceed to treat of its parts separately, according to the division given of them above.

[*To be continued.*]

## USEFUL EXTRACTS—No. 2.

*From Dr. Watts' Improvement of the Mind.*

## GENERAL RULES FOR THE IMPROVEMENT OF KNOWLEDGE.

## RULE I.

**D**EEPLY possess your mind with the vast importance of a good judgment, and the rich and inestimable advantage of right reasoning. Review the instances of your own misconduct in life ; think seriously with yourselves how many follies and sorrows you had escaped, and how much guilt and misery you had prevented, if from your early years you had but taken due pains to judge aright concerning persons, times, and things. This will awaken you with lively vigour to address yourselves to the work of improving your reasoning powers, and of seizing every opportunity and advantage for that end.

**II. Rule.** CONSIDER the weaknesses, frailties, and mistakes of human nature in general, which arise from the very constitution of a soul united to an animal body, and subjected to many inconveniences thereby. Consider the many additional weaknesses, mistakes, and frailties, which are derived from our original apostacy and fall from a state of innocence ; how much our powers of understanding are yet more darkened, enfeebled, and imposed on by our senses, our fancies, and our unruly passions, &c. Consider the depth and difficulty of many truths, and the flattering appearances of falsehood, whence arise an infinite number of dangers to which we are exposed in our judgment of things. Read with greediness those authors who treat of the doctrine of prejudices, prepossessions, and springs of error, on purpose to make your soul watchful on all sides, that it suffer not itself as far as possible to be imposed on by any of them.

**III. Rule.** A slight view of things so momentous, is not sufficient. You should therefore contrive and practise some proper methods to acquaint yourself with your own ignorance, and to impress your mind with the deep and painful sense of the low and imperfect degrees of your present knowledge, that you may be incited with labour and activity to pursue after greater measures. Among others, you may find some such methods as these, successful.

1. Take a wide survey, now and then, of the vast and unlimited regions of learning. Let your meditations run over all the names of the sciences, with their numerous branchings, and innumerable particular themes of knowledge ; and then reflect how few of them you are acquainted with in any tolerable degree. The most learned of mortals will never find occasion to act over again what is fabled of ALEXANDER



the Great, that when he had conquered what was called the eastern world, he wept for want of more worlds to conquer. The worlds of science are immense and endless.

2. Think what a numberless variety of questions and difficulties there are belonging even to that particular science, in which you have made the greatest progress, and how few of them there are in which you have arrived at a final and undoubted certainty ; excepting only those questions in the pure and simple mathematics, whose theorems are demonstrable and leave scarcely any doubt ; and yet, even in the pursuit of some of these, mankind have been strangely bewildered.

3. Spend a few thoughts sometimes on the puzzling inquiries, concerning vacuums and atoms in geometry, wherein there appear some insolvable difficulties. Do this on purpose to give you a more sensible impression of the poverty of your understanding, and of the imperfections of your knowledge. This will teach you what a vain thing it is to fancy that you know all things ; and will instruct you to think modestly of your present attainments, when every dust of the earth, and every inch of empty space, surmounts your understanding and triumphs over your presumption. ARITHMO had been bred up to accounts all his life, and thought himself complete master of numbers. But when he was pushed hard to give the square root of the number 2, he tried at it, and laboured long in millesimal fractions, until he confessed there was no end to the inquiry ; yet he learnt so much modesty by this perplexing question, that he was afraid to say it was an impossible thing. It is some good degree of improvement, when we are afraid to be positive.

4. Read the accounts of those vast treasures of knowledge, which some of the dead have possessed, and some of the living do possess. Read and be astonished at the almost incredible advances which have been made in science. Acquaint yourselves with some persons of great learning ; that by converse amongst them, and by comparing yourselves with them, you may acquire a mean opinion of your own attainments, and may thereby be animated with new zeal, to equal them as far as possible, or to exceed : thus let your diligence be quickened by a generous and laudable emulation. If VANILLUS had never met with SCITORIO and POLYDES, he had never imagined himself a mere novice in philosophy, nor ever set himself to study in good earnest.

Remember this, that if, upon some few superficial acquirements, you value, exalt, and swell yourself as though you were a man of learning already, you are thereby building a most impassable barrier against all improvement ; you will lie down and indulge idleness, and rest yourself contented in the midst of deep and shameful ignorance. *Multi ad scientiam, pervenissent si se illuc pervenisse non putassent.*

IV. *Rule.* PRESUME not too much upon a bright genius, a ready wit, and good parts ; for this without labour and study will never make a man of knowledge and wisdom. This has been an unhappy temptation to persons of a vigorous and gay fancy, to despise learning and study. They have been acknowledged to shine in an assembly, and sparkle in discourse upon common topics, and thence they took it into their heads to abandon reading and labour, and grow old in ignorance ; but, when they had lost the vivacities of animal nature and youth, they became stupid and sottish even to contempt and ridicule. LUCIDAS and SCINTILLO are young men of this stamp ; they shine in conversation, spread their native riches before the ignorant, pride themselves in their own lively images of fancy, and imagine themselves wise and learned ; but they had best avoid the presence of the skilful and the test of reasoning ; I would advise them once a day to think for a little, what a contemptible figure they will make in age.

The witty men sometimes have sense enough to know their own foible ; therefore they craftily shun the attacks of argument, or boldly pretend to despise and renounce them, because they are conscious of their own ignorance, and inwardly confess their want of acquaintance with the skill of reasoning.

V. *Rule.* As you are not to fancy yourself a learned man, because you are blessed with a ready wit, so neither must you imagine that large and laborious reading, and a strong memory, can denominate you truly wise.

What that excellent critic has determined, when he decided the question, whether wit or study makes the best poet, may well be applied to every sort of learning.

Ergo nec studium sine divite vena  
Nec crude quid profit, video, ingenium : alterius sic,  
Alterius sic poscit opem res, it conjurat amice.  
Hos. de Art. Poet.

*English.*

Concerning poets there has been contest,  
Whether they're made by art or nature best ;  
But if I may presume in this affair,  
Among the rest my judgment to declare,  
No art without a genius will avail,  
And parts without the help of art, will fail ;  
But both ingredients jointly must unite,  
Or verse will never shine with a transcendent light.

OLDHAM.

It is meditation and studious thought ; it is the exercise of your own reason and judgment upon all you read, that gives good sense even to the best genius, and affords your understanding the truest improvement. A boy of strong memory may repeat a whole book of Euclid, yet be no geometrician, for he may not be able perhaps to demonstrate one single theorem.



MEMORINO has learnt half the bible by heart, and has become a living concordance, and a preaching index to theological folios, and yet understands little of divinity.

A well-furnished library and a capacious memory are indeed of singular use towards the improvement of the mind ; but if all your learning be nothing else but a mere amassment of what others have written, without a due penetration into their meaning, and without a judicious choice and determination of your own sentiments, I do not see what title your head has to true learning, above your shelves. Though you have read philosophy and theology, morals and metaphysics in abundance, and every other art and science, yet, if your memory is the only faculty employed, with the neglect of your reasoning powers, you can justly claim no higher character than that of a good historian of the sciences.

Here note, that many of the foregoing advices are more peculiarly proper for those who are conceited of their abilities, and are ready to entertain a high opinion of themselves. But a modest, humble youth, of a good genius, should not suffer himself to be discouraged by any of these considerations. They are designed only as a spur to diligence, and a guard against vanity and pride.

VI. Rule. Be not so weak as to imagine a life of learning a life of laziness and ease ; nor give yourself to any of the learned professions, unless you are resolved to labour hard at study, and can make it your delight and the joy of your life, according to the motto of our late Lord Chancellor KING :

*Labor ipse voluptas.*

It is no idle thing indeed to be a scholar. A man, much addicted to luxury and pleasure, recreation and pastime, should never pretend to devote himself entirely to the sciences, unless his soul be so reformed and refined, that he can taste all these entertainments eminently in his closet, among his books and papers. SOBRINO is a temperate man and a philosopher, and he feeds on partridge and pheasant, venison and ragouts, and every delicacy, in a growing understanding, and a serene and healthy soul, though he dines on a dish of sprouts or turnips. LANGUINAS loved his ease, and therefore chose to be brought up a scholar. He had much insolence in his temper, and, as he never cared for study, he falls under universal contempt in his profession, because he has nothing but the gown and the name.

VII. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths, animate your daily industry. Do not think learning in general is arrived at its perfection, or that the knowledge of any particular subject in any science cannot be improved, merely because it has lain five hundred, or a thousand years, without improvement. The present age, by

the blessing of God on the ingenuity and diligence of men, has brought to light such truths in natural philosophy, and such discoveries in the heavens and the earth, as seemed to be beyond the reach of man. But may there not be Sir ISAAC NEWTONS in every science? You should never despair therefore of finding out that which has never yet been found, unless you see something in the nature of it which renders it unsearchable, and above the reach of your faculties.

Nor should a student in divinity imagine that our age is arrived at a full understanding of every thing which can be known by the scriptures. Every age, since the reformation, has thrown some further light on difficult texts and paragraphs of the Bible, which have been long obscured by the early rise of anti-christ; and since there are at present many difficulties and darkneses hanging about certain truths of the Christian religion, and since several of these relate to important doctrines, such as the *Original Sin, the Fall of Adam, the Person of Christ, the blessed Trinity, and the Decrees of God, &c.* which still embarrass the minds of honest and inquiring readers, and which make work for noisy controversy; it is certain there are several things in the Bible yet unknown, and not sufficiently explained; and it is certain that there is some way to solve these difficulties, and to reconcile these seeming contradictions. Why may not a sincere searcher of truth in the present age, by labour, diligence, study, and prayer, with the best use of his reasoning powers, find out the proper solution of those knots and perplexities, which have hitherto been unsolved, and which have afforded matter for angry quarrelling? Happy is every man who shall be favoured of Heaven to give a helping hand towards that introduction of the blessed age of light and love.

VIII. Do not hover always on the surface of things, nor take up suddenly with mere appearances; but penetrate into the depths of matters, as far as your time and circumstances allow. Indulge not yourselves to judge of things by the first glimpse, or by a short and superficial view of them; for this will fill the mind with errors and prejudices, and give it a wrong turn and ill habit of thinking, and make much work for retraction. SUBITO is carried away with title-pages, so that he ventures to pronounce upon a large octavo at once, and to recommend it wonderfully when he had read half the preface. Another volume of controversy, of equal size, was discarded by him at once, because he pretended to treat of the Trinity, yet could find neither the word essence nor subsistences in the twelve first pages; but SUBITO changes his opinions of men, books and things so often, nobody regards him.

As for those sciences, or those parts of knowledge, which either your profession, your leisure, your inclination, or your incapacity, forbid you to pursue with much application, or to



search far into them, you must be contented with an historical and superficial knowledge of them, and not pretend to form many judgments of your own on those subjects which you understand very imperfectly.

IX. Once a day, especially in the early years of life and study, call yourselves to an account what new ideas, new proposition or truth you have gained, what further confirmation of known truths, and what advances you have made in any part of knowledge; and let no day, if possible, pass away without some intellectual gain: such a course, well pursued, must certainly advance us in useful knowledge. It is a wise proverb among the learned, borrowed from the lips and practice of a celebrated painter, *Nulla dies sine linea*; *Let no day pass without a line at least*; and it was a sacred rule among the Pythagoreans, that they should every evening thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, or what they had neglected; and they assured their pupils, that by this method they would make a noble progress in the path of virtue.

Nor let soft slumber close your eyes,  
Before you've recollected, thrice,  
The train of actions through the day;  
Where have my feet chose out the way?  
What have I learnt, where'er I've been,  
From all I've heard, from all I've seen?  
What know I more that is worth the knowing?  
What have I done that is worth the doing?  
What have I sought that I should shun?  
What duty have I left undone;  
Or into what new follies run?  
These self-inquiries are the road  
That leads to virtue and to God.

I would be glad, among a nation of Christians, to find young men heartily engaged in the practice of what this heathen writer teaches.

[To be concluded in the sixth Number.]

## ECCLESIASTICAL HISTORY.

(Continued from page 119.)

Book I.].....[CENT. 1.

### CHAPTER III.

*Concerning the Life and Actions of JESUS CHRIST.*

THE errors and disorders we have been considering, required something far above human wisdom and power to dispel and remove them, and to deliver mankind from the

miserable state to which they were reduced by their fatal influence. And the all-gracious Parent of the universe, manifesting the solicitude of a tender father towards his offspring, would not suffer the children of men for ever to remain in darkness. Therefore, towards the close of the reign of HEROD the GREAT, the Son of GOD descended upon earth, and, taking upon him the human nature, appeared to man under the sublime characters of an infallible teacher, an all-sufficient mediator, and a spiritual and immortal king. He came to be as a city on a hill, or as the glorious luminary of day, to give light to the world. The place of his birth was *Bethlehem*, not far from Jerusalem. The year, in which it happened, has not hitherto been fixed with certainty, notwithstanding the deep and laborious researches of the learned on that matter. But there is nothing surprising in this, when we consider that the first Christians laboured under the same difficulties, and were divided in their opinions concerning the time of Christ's birth. It appears most probable, that it happened about a year and six months before the death of Herod, in the year of Rome 748 or 749. The uncertainty of this, however, is of little consequence. We know that the SUN OF RIGHTEOUSNESS has shone upon the world. And though we cannot fix the precise period in which he arose, yet this will not hinder us from enjoying the direction and influence of his vital and salutary beams.

Four inspired writers, who have transmitted to us an account of the life and actions of Jesus Christ, mention particularly his birth, his lineage, his family, and his parents; but they say very little concerning his infancy and his earlier youth. Not long after his birth, he was conducted by his parents into *Egypt*, that he might be there out of the reach of Herod's cruelty. When he was but twelve years old, he disputed in the temple with some of the most learned of the Jewish doctors, concerning the sublime truths of religion.—And the rest of his life, until the thirtieth year of his age, was spent in the obscurity of a private condition, and consecrated to the duties of filial obedience.

Jesus began his public ministry in the thirtieth year of his age; and to render it more solemn and affecting to the Jews, GOD was pleased to send a harbinger, which, like the morning star, was to usher in a glorious day. A man whose name was JOHN, the son of a Jewish priest, a person of great gravity also, and much respected on account of the austere dignity of his life and manners, was commanded by GOD to proclaim to the people the coming of the MESSIAH, that had been promised to their fathers. This extraordinary man was not inattentive to the important object of his mission. Filled with a holy zeal and divine fervour, he lifted up his voice



like a trumpet, and made Judea resound with his eloquence. He cried aloud to the Jewish nation to depart from their transgressions, and to purify their hearts, that they might thus partake of the blessings which the Son of God had now come to offer to the world. The exhortations of this respectable messenger were not without effect; and those who, moved by his solemn admonitions, had formed the resolution of correcting their evil dispositions and amending their lives, were initiated into the kingdom of the Redeemer by the ceremony of immersion or baptism. Christ himself, before he began his ministry, desired to be solemnly baptized by John, in the waters of Jordan, that he might not, in any point, neglect to answer the demands of the Jewish law.

It is not necessary to enter here into a particular detail of the life and actions of Jesus Christ. All Christians must be perfectly well acquainted with them. They must know, that during the space of three years, and amidst the deepest trials of affliction and distress, he instructed the Jewish nation in the will and counsels of the Most High, and omitted nothing in the course of his ministry, that could contribute either to gain the multitude or to charm the wise. Every one knows that his life was a continued scene of the most perfect sanctity, and the purest and most active virtue; not only without spot, but also beyond the reach of suspicion. And it is also well known, that by miracles of the most stupendous kind, and not more stupendous than salutary and beneficent, he displayed to the universe the truth of that religion which he brought from above, and demonstrated the reality of his divine commission in the most illustrious manner.

As this divine religion was to be propagated to the utmost ends of the earth, it was necessary that Christ should choose a certain number of persons to accompany him constantly through the whole course of his ministry; that thus they might be faithful and respectable witnesses of the sanctity of his life and the grandeur of his miracles, to the remotest nations; and also transmit to the latest posterity a genuine account of his sublime doctrines, and of the nature and end of the gospel dispensation. Therefore Jesus chose, out of the multitude that attended his discourses, twelve persons, whom he separated from the rest by the name of *Apostles*. These men were illiterate, poor, and of mean extraction, and each alone were truly proper to answer the views of the divine Saviour. He avoided making use of the ministry of persons endowed with the advantages of fortune or birth, or enriched with the treasures of eloquence and learning, lest the fruits of this embassy and the progress of the gospel should be attributed to human and natural causes. These apostles were sent but once to preach to the Jews, during the life of Christ.

He chose to keep them about his own person, that they might be thoroughly instructed in the affairs of his kingdom. That the people, however, might not be destitute of teachers to enlighten them with the knowledge of the truth, Christ appointed XII disciples to preach the glad tidings of life eternal throughout the whole province of Judea.

The researches of the learned have been employed to find out the reason of Christ's fixing the number of the apostles to *twelve*, and that of the disciples to *seventy*; and various conjectures have been applied to the solution of this question.— But since it is manifest, from the words of our Saviour himself, that he intended the number of the XII apostles as an allusion to that of the tribes of Israel, it can scarcely be doubted that he was willing to insinuate, by this appointment, that he was the supreme lord and high-priest of these twelve tribes, into which the Jewish nation was divided. And as the number of disciples answers evidently to that of the senators, of whom the counsel of the people, or the sanhedrim, was composed, there is a high degree of probability in the conjecture of those, who think that Christ, by the choice of the *seventy*, designed to admonish the Jews, that the authority of their sanhedrim was now at an end, and that all power, with respect to religious matters, was vested in him alone.

The ministry of the divine Saviour was confined to the Jews; nor, while he remained upon earth, did he permit his apostles or disciples to extend their labours beyond this distinguished nation. At the same time, if we consider the illustrious acts of mercy and omnipotence, that were performed by Christ, it will be natural to conclude, that his fame must have been very soon spread abroad in other countries. A great number of the Jews, struck with those illustrious marks of a divine authority and power, that shone forth in the ministry and actions of Christ, regarded him as the Son of God, the true Messiah. The rulers of the people, and more especially the chief priests and Pharisees, whose licentiousness and hypocrisy he censured with a noble and generous freedom, laboured with success, by the help of their passions, to extinguish in their breasts the conviction of his celestial mission, or at least to suppress the effects it was adapted to produce upon their conduct. Fearing also lest the ministry of Christ should tend to diminish their credit, and to deprive them of the advantages they derived from the impious abuse of their authority in religious matters; they laid snares for his life, which, for a considerable time, were without effect. They succeeded at length by the infernal treason of an apostate disciple, by the treachery of Judas, who discovered the retreat which his divine Master had chosen for the purposes of meditation and repose, and thus delivered him into the merciless hands of a brutal soldiery.



In consequence of this, Jesus was first brought before the Jewish high-priest and sanhedrim, before whom he was accused of having violated the law, and blasphemed the majesty of God. Dragged from thence to the tribunal of Pilate, the Roman prætor, he was there charged with seditious enterprizes and with treason against Cæsar. Both these accusations were so evidently false, and destitute even of every appearance of truth, that they must have been rejected by any judge who acted upon the principles of common equity. But the clamour of an enraged populace, set on by the impious instigations of their priests and rulers, intimidated Pilate, and engaged him, though with the utmost reluctance, and in opposition to the dictates of his conscience, to pronounce a capital sentence against Christ. Under this heavy trial, the divine Saviour behaved with inexpressible dignity. As the end of his mission was to make expiation for the sins of men; so, when all things were ready, and he had finished the work of his glorious ministry, he placidly submitted to the death of the cross, and, with a serene and voluntary resignation, committed his spirit into the hands of the Father.

After Jesus had remained three days in the sepulchre, he resumed that life which he had voluntarily laid down; and, rising from the dead, declared to the universe, by that triumphant act, that the divine justice was satisfied, and the paths of salvation and immortality rendered accessible to the human race. He conversed with his disciples during forty days after his resurrection, and employed that time in instructing them more fully concerning the nature of his kingdom. Many wise and important reasons prevented his showing himself publicly at Jerusalem, to confound the malignity and unbelief of his enemies. He contented himself with manifesting the certainty of his glorious resurrection to a sufficient number of faithful and credible witnesses; foreseeing, perhaps, that if he appeared in public, those malicious unbelievers, who had formerly attributed his miracles to the power of magic, would now represent his resurrection as a phantom, or vision, produced by the influence of infernal powers. After having remained upon earth during the space of time above-mentioned, and given to his disciples a divine commission to preach the glad tidings of salvation and immortality to the human race, he ascended into heaven, in their presence, and resumed the enjoyment of that glory which he possessed before the worlds were created.

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#### CHAPTER IV.

*Concerning the prosperous Events that happened to the Church during this Century.*

JESUS, being ascended into heaven, soon showed his afflicted disciples, that though invisible to mortal eyes, he was

still their omnipotent protector and benevolent guide. About fifty days after his departure from them, he gave them the first proof of that majesty and power to which he was exalted, by the effusion of the Holy Ghost upon them, according to his promise. The consequences of this grand event were surprising and glorious, infinitely honourable to the Christian religion and the divine mission of its triumphant Author. For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and unextinguished zeal, which led them to discharge their sacred office with the utmost intrepidity and alacrity of mind. This marvellous event was attended with a variety of gifts; particularly the gift of tongues, so indispensably necessary to qualify the apostles to preach the gospel to the different nations. These holy apostles were also filled with a perfect persuasion, founded on Christ's express promise, that the divine presence would perpetually accompany them, and show itself by miraculous interpositions, as often as the success of their ministry should render this necessary.

Relying upon these celestial succours, the apostles began their glorious ministry, by preaching the gospel, according to Christ's positive command, first to the Jews, and by endeavouring to bring that deluded people to the knowledge of the truth. Nor were their labours unsuccessful; since, in a very short time, many thousands were converted by the influence of their ministry, to the Christian faith. From the Jews they passed to the Samaritans, to whom they preached with such efficacy, that great numbers of that nation acknowledged the MESSIAH. And after they had exercised their ministry, during several years at Jerusalem, and brought to a sufficient degree of consistence and maturity the Christian churches, which were founded in Palestine and the adjacent countries, they extended their views farther, carried the divine lamp of the gospel to most nations of the known world, and saw their labours crowned, almost every where, with the most abundant fruits.

Soon after Christ was exalted on high, the apostles determined to render their number complete, as had been fixed by their divine Master, and accordingly to choose in the place of Judas, who had desperately perished by his own hands, a man endowed with such degrees of sanctity and wisdom, as were necessary in a station of such vast importance. Having for this purpose assembled the small body of Christians which had then been formed at *Jerusalem*, two men, remarkable for their piety and faith, were proposed as the most worthy to stand candidates for this sacred office. These men were **MATTHIAS** and **Barnabas**, the former of whom was, either



by lot (which is the most general opinion) or by a plurality of voices of the assembly there present, chosen to the dignity of an apostle.

All these apostles were men without education, and absolutely ignorant of letters and philosophy ; and yet, in the infancy of the Christian church, it was necessary that there should be, at least, some one defender of the gospel, who, versed in the learned arts, might be able to combat the Jewish doctors and the Pagan philosophers with their own arms.— For this purpose, Jesus himself, by a miraculous voice from heaven, called to his service a thirteenth apostle, whose name was Saul, (afterwards Paul,) and whose acquaintance both with Jewish and Grecian learning was very considerable. This extraordinary man, who had been one of the most virulent enemies of the Christians, became their most glorious and triumphant defender. Independent of the miraculous gifts with which he was enriched, he was naturally possessed of an invincible courage, an amazing force of genius, and a spirit of patience, which no fatigue could overcome, and which no sufferings or trials could exhaust. To these the cause of the gospel, under the divine appointment, owed a considerable part of its rapid progress and surprising success, as the *Acts of the Apostles* and the *Epistles of St. Paul*, abundantly testify.

The first Christian church, founded by the apostles, was that of *Jerusalem*, which was the model of all those that were afterwards erected during this first century. This church was, however, governed by the apostles themselves, to whom both the elders, and those who were entrusted with the care of the poor, even the *deacons*, were subject. The people, though they had not abandoned the Jewish worship, held, however, separate assemblies, in which they were instructed by the apostles and elders, prayed together, celebrated the holy supper in remembrance of Christ, of his death and sufferings, and the salvation offered to mankind through him ; and, at the conclusion of these meetings, they testified their mutual love, partly by their liberality to the poor, and partly by sober and friendly repasts, which from thence were called *feasts of charity*. Among the virtues which distinguished the rising church in this its infancy, that of charity to the poor and needy shone in the first rank, and with the brightest lustre. The rich supplied the wants of their indigent brethren with such liberality and readiness, that, as St. Luke tells us, among the primitive Christians, all things were *in common*.

The apostles, having finished their work at *Jerusalem*, went from thence to employ their labours, in other nations. With this view, and in the face of danger and death, those glorious heralds of good tidings which should be unto all people, travelled over a great part of the known world, and in a short

time planted, among the Gentiles, a great number of churches, which long continued as stars of the first magnitude. Several of these are mentioned in the sacred writings, particularly in the *Acts of the Apostles*; though these are, undoubtedly, but a small part of the churches, which were founded either by the apostles themselves, or by their disciples under their immediate direction. The distance of time and the want of records, leave us at a loss with respect to many interesting circumstances of the apostles' travels to distant countries; nor have we any certain or precise accounts of the limits of their voyages, of the particular countries where they sojourned, nor of the times and places in which they finished their glorious course.

The beauty and excellence of the Christian religion excited the admiration of the thinking part of mankind, wherever the apostles directed their course. Many, who were not willing to adopt the whole of its doctrines, were, nevertheless, as appears from undoubted records, so struck with the account of Christ's life and actions, and so charmed with the sublime purity of his precepts, that they ranked him in the number of the greatest heroes, nay, even of the gods themselves. Great numbers kept, with the utmost care, in their houses, pictures or images of the divine Saviour and his apostles, which they treated with the highest marks of veneration and respect.—After the ascension, and the miraculous gifts conferred on the apostles, so illustrious had become the fame of Christ's power, that the emperor Tiberius is said to have proposed his being enrolled among the gods of Rome, which the opposition of the senate hindered from taking effect.

When we consider the rapid progress of Christianity among the Gentile nations, and the poor and feeble instruments by which this great and amazing event was immediately effected, we must naturally have recourse to an omnipotent and invisible Hand, as its true and proper Cause. For unless we suppose here a divine interposition, how was it possible that men, destitute of human aid, without credit or riches, learning or eloquence, could, in so short a time, persuade a considerable part of mankind to abandon the religion of their ancestors? How was it possible that an handful of apostles, who as fishermen and publicans must have been contemned by their own nation, and as Jews must have been odious to all others, could have engaged the learned and the mighty, as well as the simple and those of low degree, to forsake their favourite prejudices, and to embrace a new religion, which was an enemy to their corrupt passions? And, indeed, there were undoubtedly marks of a celestial power perpetually attending their ministry. There was, in their very language, an incredible energy, an amazing power of sending light into the understanding, and con-



viction into the heart. To this were added the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart, a magnanimity superior to all difficulties, a contempt of riches and honours, a serene tranquillity in the face of death, and an invincible patience under torments still more dreadful than death itself ; and all this accompanied with lives free from all stain, and adorned with the constant practice of sublime virtue. Thus were the Messengers of the divine Saviour, the heralds of his spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies. The event sufficiently declares this ; for without these remarkable and extraordinary circumstances, no rational account can be given of the rapid propagation of the gospel throughout the world.

What indeed contributed still further to this glorious event, was the power vested in the apostles of transmitting to their disciples these miraculous gifts. For many of the first Christians were no sooner baptized according to Christ's appointment, and dedicated to the service of God by solemn prayer, and the imposition of hands, than they spoke languages they had never known or learned before, foretold future events, healed the sick by pronouncing the name of Jesus, restored the dead to life, and performed many things above the reach of human power. And it is no wonder if men who had the power of communicating to others these miraculous gifts, appeared great and respectable wherever they exercised their glorious ministry.

Such then were the true causes of that amazing rapidity with which the Christian religion spread itself upon earth ; and those who pretended to assign other reasons of this surprising event, indulged themselves in idle fictions, which must disgust every attentive observer of men and things. In vain, therefore, have some imagined, that the extraordinary liberality of the Christians to their poor, was a temptation to the more indolent and corrupt part of the multitude to embrace the gospel. Such superficial reasoners do not consider, that those who embraced this divine religion, exposed their lives to the most imminent danger ; nor have they attention sufficient to recollect, that neither indolent nor vicious members were suffered to remain in the society of Christians. Equally vain is the invention of those, who imagine that the profligate lives of the heathen priests were the occasion of the conversion of many to Christianity. For, though this might indeed give many a disgust at the religion of these unworthy ministers, yet it could not, alone, attach them to that of Jesus, which offered them from the world no other prospects than those of poverty, infamy, and death. The person, who could embrace the gospel, solely from the motive now mentioned, must have reasoned in this senseless and extravagant

manner : "The ministers of that religion which I have professed from my infancy, lead profligate lives : therefore, I will become a Christian, join myself to that body of men who are condemned by the laws of the State, and thus expose my life and fortune to the most imminent danger."

[*To be continued.*]

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### SKETCHES OF THE HISTORY OF THE FINAL OVERTHROW AND DESTRUCTION OF JERU- SALEM BY THE ROMANS.

[Compiled from the Writings of JOSEPHUS, the celebrated Jewish Historian.]

(*Continued from page 122.*)

**W**HEN Titus had assembled one division of his army, and given orders to the remainder to advance to Jerusalem, he proceeded to Cæsarea ; where he had with him, besides three legions, which had formerly made great havoc in Judea under his father, the twelfth legion also, burning with impatience for an opportunity of revenge for a defeat it received when in Judea before. He ordered the fifth legion to meet him by the way of Ammaus ; and the tenth by Jericho ; while he himself marched with the rest, in conjunction with a body of royal auxiliaries, greater than before had been engaged, and a great number of Syrians. Some detachments sent by his father Vespasian, under Mucianus, into Italy, he augmented by two thousand choice men of the Alexandrian army that he brought with him, and three thousand more from the Euphrates : and there was with him also the best of friends, both for integrity and counsel ; viz. Tiberius Alexander, formerly the governor of Egypt, but now chosen a commander in the army ; being the first man that espoused the cause of Vespasian in the infancy of his government ; by forming a league with him, and standing firm to it in despite of all the hazards of uncertain fortune. He was likewise qualified with all the natural advantages for martial undertakings, that resolution, generosity and wisdom could give a man.

Titus being now advancing into an enemy's country, this was the order of his march. The auxiliaries advanced in front ; after them the pioneers ; and in the next place, those that were to mark out the camp ; which were followed with the officers' baggage, and a convoy : and then advanced Titus himself, with his guards ; the choicest of his men and his ensign men about him ; a body of horse following them at the head of the machines for casting stones. The next in course were the tribunes, and other officers, with a train of choice men under their command ; having the Roman Eagle after them, with



the ensigns of the legion about it, and trumpets before them ; the body of the army marching in rank and file, six in front ; and the common soldiers, every man following the legion he belonged to, with their baggage before them. The mercenaries and their guards brought up the rear. In this order Titus advanced according to the method of the Roman discipline, by the way of Samaria up to Gophna, a place his father Vespasian had formerly taken, and where he found a garrison. In this place he encamped one night, and on the day following advanced within thirty furlongs of Jerusalem.

From this encampment, Titus, at the head of six hundred choice horse, proceeded still nearer the city to take a view of it, and learn what he could of the state and disposition of the Jews. Being assured that the people, weary of the oppressors as of the oppression itself, desired peace, and only a proper opportunity to revolt ; he knew not but that, on the sight of him and his army, the war might be closed without a resort to the last extremity. With this idea he advanced toward the city ; and so long as he kept his direction in a straight line towards the walls, not a Jew appeared on the battlements ; but on making a turn, a vast number sallied out at a gate, broke through Titus's body of horse, and cut off the communication between the two divided parts, so that they could not relieve each other. In this confusion, the Jews singled out Titus, with a small number of his troops about him, in a place where he could not advance toward the walls, on account of inclosures, gardens and ditches ; and his retreat was intercepted on the other hand, by a strong body of the enemy between him and the main body of his troops. But these not knowing the danger their general was in, and believing him safe among the crowd, took good heed only to their own safety. From this extremity Providence and valour seemed both to conspire to relieve him. Having come out to make a discovery, and not to fight, he had neglected the usual armour for defending his head and body ; and yet, though showers of darts and arrows were thrown at him, not one touched him, but missed the mark as if so designed : Titus, in the mean time clearing his passage on both sides with his sword in his hand, overbearing all before him, and trampling his enemies under his horse's feet. This fearless resolution of Cæsar's\* drew the rage of the whole party of Jews upon him ; and with fury and clamour, they cried out one to another to fall upon him, as the only check to their successes. But which way soever Titus turned, the Jews fled before him ; and yet at the same time others pressing him flank and rear ; and his companions all the while adhering closely and bravely to him. But by a seasonable and desperate charge, Titus and his men, except two killed, made their way to the camp, without having received a wound.

[\* The appellation of Cæsar was given to Titus.]

The Jews considered this temporary advantage as a favourable omen ; but their hopes were vain.

The night after this encounter, the Roman army was joined by another legion from Amaus. Early the next morning, Titus marched to Scopas, seven stadia\* to the northward of the city. This place was low, and in fair prospect both of the town and temple. He ordered two legions to encamp here, and the fifth legion to withdraw three stadia farther off, where they might entrench without any danger from the enemy, being much fatigued with a tedious night's march. A tenth legion, which came up from Jericho soon after the others were at work, were ordered to encamp six stadia east of Jerusalem, a valley lying between that place and the city.

The factions in the city continued to destroy each other with mutual fury, until they saw themselves and city surrounded with the forts and troops of a foreign nation. Then they began to cherish that friendship, the ties of which never ought to have been broken, and to expostulate with each other in this manner : " What will be the end of this business, do ye think, if we stand still to see ourselves thus surrounded ; our lives and our liberties at mercy ; and we all this while co-operating within the walls, and our arms across, the tame spectators of a licentious war, to the advantage of our enemies and our own ruin ? Nay, (says another,) we are valiant only against ourselves, and in cutting one another's throats, to make way for the Romans to a conquest without blood !" They then formed parties, assumed their arms, and with horrid clamours and outcries made a furious excursion across the valley to the tenth legion, as they were entrenching their camp. This bold sally greatly surprised the Romans ; having supposed the Jews dared not offer it, and that their implacable divisions would prevent such spirited resistance. Titus' soldiers were therefore at work without even their arms, when the Jews fell upon them by surprise and dispersed them in various directions : some fled to their arms, but were cut off before they could make use of them. The apparent success of this adventure, animated more Jews to sally forth from the city ; and although they were not very numerous, their good fortune made them appear so, both to the Romans and themselves. Of all nations under heaven, the Romans were certainly the people that best understood the art and discipline of war, and discharged their military exercises with the best conduct and grace : and yet, upon the astonishment of this unaccountable surprise, they trembled, and were forced totally to abandon their camp. Indeed the whole legion would have been entirely cut off, had not Titus come in time to their relief ; and by reproaches on the one hand, and exemplary bravery on the other, put a stop to their flight. He rallied the re-

\* A stadium is the tenth part of a mile.



treating soldiers, and, joining them with a party of choice men he had about him, he charged the Jews in flank, and drove the whole body down into the valley, and this not without considerable loss before they could gain the other side. Here they however made a stand, and maintained a fight with the Romans on the opposite side of the valley till mid-day. In the afternoon, Titus enforced the legion with the troops he had brought to succour it ; and posting parties up and down to secure the Romans against excursions, he ordered the remainder of his forces up the mountain, to encamp and fortify upon the top of it.

The Jews on the walls conceived this to be a direct flight : intimation of it, as such, was given in town, by shaking a garment in the air. On this signal being made, the Jews rushed out of the city with such outrageous fury, that they had more the aspect of wild beasts than a multitude of men. Such was the impetuosity and violence of the torrent, that not a Roman durst stand the shock, but were driven up the mountain as if it had been by a blow from an engine. About half way the ascent, Titus, however, made a stand, with a few of his generous troops about him ; who, out of the veneration they had for the person and dignity of the emperor, besought him not to expose any longer his own sacred life against the worthless lives of a desperate rabble of Jews, whose condition was such, that death was the best thing which could befall them : but they besought him rather to consult his own quality and safety, reminding him that he was not there in the circumstances of a soldier, but in the character of the sovereign master of the world ; and that it became not him to think of standing alone, when the foundation of the earth sunk under him. Titus took no more notice of what they said, than if he had not heard it ; but stood on his ground against all opposers, and encountered all assaults ; cutting some over the face ; killing others that pressed upon him, and forcing some again down the mountain into the valley. The vigour and resolution of this prince kept the Jews in some awe, though not sufficient to induce them to retreat into the city ; but opening to the right and left, they attacked his people on each hand of him ; while Titus, galling them in the flank, gave some obstruction to the pursuit.

When the Romans, from the camp above, took notice what havock was made of their companions below, it struck them with such a horror and amazement, that the whole legion dispersed. But an alarm being timely given for them to fly to the relief of their general, whose life was then depending upon his own valour, they rushed with great fury upon the Jews, who gave way, but disputed the ground foot by foot till they were all forced down into the valley. Titus pressed

hard upon them, and gave orders to the legion to return and complete the trenches ; while he himself, with a part of his troops, maintained their ground, to keep the enemy at a distance.—Thus twice in one day was a legion of the Roman army apparently saved by the personal valour of their general. Such was the heroism of the man, who seemed an instrument of Heaven to chastise a vicious people for their abuse of the greatest blessings.

(To be continued.)

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FROM THE NEW-YORK MAGAZINE.

### ON IDLENESS.

*Variam semper dant otia mentem.*

THE mind and understanding of mankind being naturally dark and blind, evidently illustrates the disadvantage of Idleness ; because, where the mind is applied to acquire knowledge, and is continually engaged in some useful and entertaining study, those dark and obscure ideas, which are natural to childhood, gradually become clearer, and the mind thus rises to higher degrees of satisfaction. Idleness is productive of very pernicious effects. Men, by being habituated to it, are rendered useless to themselves and their friends, and become pests to society. It inclines them to dislike employment, and they consequently must continue strangers to happiness and contentment. Idleness leads to the perpetration of crimes. How many are there, who, having acquired a lazy and indolent habit, rather than labour for a decent maintenance, have been urged on to deprive others of their property, and so expose themselves to shame and confusion ? Luxury and Idleness are similar in their effects. By the former, families are reduced to indigence, and are involved in misery and ruin : by means of the latter, they are prevented from arriving at a comfortable situation in life. Instead of being idle, man is called to engage himself in some branch of study, or useful employment, by which he may contribute to the glory of his Creator, and be beneficial to his fellow-creatures : But slothfulness effectually prevents the use of proper means to obtain proper ends, and prepares man rather for a companion of brutes, than an associate for men of learning.



FROM THE SAME.

## ON VIRTUE.

Virtue's foundations with the world were laid ;  
 Heav'n mixt her with our make, and twisted close  
 Her sacred interests with the strings of life.  
 Who breaks her awful mandate, shocks himself,  
 His better self. —————

YOUNG.

WE may, with great propriety, ask, What is Virtue? I answer, Virtue is best discoverable when we contrast it with Vice. I conceive that it would be altogether impracticable to reduce Virtue to a regular system, as it is composed of so many particulars; I shall therefore only notice a few—and the first I shall mention is *public Virtue*. Amongst the number of public virtues, we may note love to our country, zeal in promoting the good of society, seeking the good of our neighbour in all our conduct: in this the virtuous man regards that sacred precept of *doing good to others as we would have others do unto us*. We cannot denominate any public Virtues, unless they be such as are active in doing good to society in general, and to individuals in particular; such as assisting the indigent, relieving those who are in distress, comforting the comfortless and neglected, instructing the ignorant, cautioning the careless, administering to the wants of the widow and orphan, exercising strict justice and equity with respect to our conduct with our fellow-creatures, taking no advantage of the ignorant, nor debase our character, nor wound our conscience for the sake of lucre. An active principle of Virtue will likewise engage us to regulate our words and actions strictly according to truth, not deceiving any by falsehood or flattery. The virtuous person is charitable with respect to judging of his neighbour, and tender of his honour and good name. Those who are guilty of slander and backbiting, show a great weakness of judgment and perverseness of will. Public Virtue, as well as private, is not confined to any one particular, but displays itself in various ways, as in prudence, fortitude, integrity, honour, chastity, temperance and fidelity, and an universal charity. Some persons possess one or more virtuous qualifications, and exclude others; but that person cannot be called virtuous. Nothing can be called Virtue but what contributes to the security, welfare and utility of society. The virtues of the heart, with the abilities of the understanding, are much more conducive to public benefit, than any personal accomplishment we can possess. This indeed is a truth which needs no illustration. We may class among the number of domestic or private virtues, the following, viz. a pleasing temper, a satisfied mind, an easy and unaffected address, affection, friend-

ship, kindness, prudence and economy : we may also add humanity, which, being founded on a cultivated sensibility, disposes us to do all the good in our power to all around us : The effects of this social virtue are love, beneficence, generosity, indulgence, compassion, filial piety, conjugal tenderness, friendship, affection for our relatives and fellow-citizens. The virtuous man who beholds the wife of his bosom, whom he loves, and his tender infants looking up to him for support and protection, cannot surely indulge himself in unbecoming extravagance, or devote his time to indolence ; but, on the contrary, will be found treading in the paths of prudence, industry and circumspection. Surely the virtuous person, who has a rising family to introduce into a vicious world, will himself be exemplary in his life and conduct ; for if the parent set an evil example, the consequence to his offspring must be irresistibly malignant. The virtuous person, as a son, will be dutiful and tender ; as a brother, uniformly affectionate ; as a husband, faithful and friendly ; as a father, kind and provident ; as a man, benevolent to men. The pleasures attendant on a virtuous domestic life, are of the sweetest kind. The greatest heroes and statesmen have rejoiced to retire from the busy world, and indulge in these domestic enjoyments, to please themselves with the innocent prattle of their little offspring. Nothing indeed has a greater tendency to raise the gentle, pleasing emotions, than a view of infant innocence enjoying the raptures which their little sportive pleasures create ; and indeed to partake with children, in their little pleasures and amusements, is by no means unmanly : it is one of the purest sources of mirth, and has an influence of amending the heart : But these are pleasures which the vicious person, who is dead to all the finer feelings of the heart, is a stranger to : he flies from these domestic enjoyments to the noisy scenes of riot and debauchery. There is an internal peace arising from the practice of Virtue, which no vicissitude can utterly destroy ; and as it is in this sense confined to the sphere with which we are most conversant, we behold the rewards either by enjoyment or anticipation. This Virtue is the noblest ornament of man, and from it we derive the sweetest and most desirable pleasures ; and piety leads to that peace which the world with all its enjoyments cannot bestow ; and it is impossible that a heart can be susceptible of Virtue, unless it has religion for its basis. If we do not love God, it is impossible we can love man. In religion, the virtuous person looks for comfort, and there only he finds it. Human life abounds with evil ; and balsam for a wounded heart is only to be found in the consolation which religion affords. Unless we are possessed of religious virtues as well as moral ones, we cannot in truth be denominated virtuous.—Virtue, then, briefly consists in a conformity of temper to the



requirements of reason and revelation ; a practice influenced by prudence, honour and honesty ; a control over the passions, and a check to inordinate desires. It is moderate in its demands, equitable in its decisions, benevolent in its origin, beneficent in its effects, constant in its prepossessions, grateful in the midst of benefits, and happy even in adversity. That serenity of mind which flows from having meant well, and from an undoubted purity of intention, easily counteracts all the assaults of censure, and repels the fruitless efforts of detraction. Now, Virtue, like the towering cedar, is exalted above every tree in Nature's garden. This principle, as it concerns our future felicity, comprehends all that can be necessary to the attainment of that end, and uniformly co-operates with reason in adhering to the infallible dictates of revelation. This Virtue, the concomitant of wisdom, claims our highest admiration ; and the rewards of satisfaction that attend it, should excite us to observe its precepts.

HONORIUS.

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## STRICTURES ON FEMALE EDUCATION.

(Continued.)

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### CHAPTER I.

*Address to women on the effects of their influence on society.—  
Suggestions for the exertion of it in various instances.*

**A**MONG the talents, for the application of which women will be peculiarly accountable, there is one, the importance of which they can scarcely rate too highly. This talent is Influence. We read of the greatest orator of antiquity, that the wisest plans which it had cost him years to frame, a woman could overturn in a single day ; and when we consider the variety of mischiefs which an ill-directed influence has been known to produce, we are led to reflect with the most sanguine hope on the beneficial effects to be expected from the same powerful force, when exerted in its true direction.

The general state of civilized society depends more than those are aware, who are not accustomed to scrutinize into the springs of human action, on the prevailing sentiments and habits of women, and on the nature and degree of the estimation in which they are held. Even those who admit the power of female elegance on the manners of men, do not always attend to the influence of female principles on their character. In the former case, indeed, women are apt to be sufficiently conscious of their power, and not backward in turning it to account. But there are noble objects to be effected by the exertion of their powers ; and unfortunately, ladies, who are often unreasonably confident where they ought to be diffident,

are sometimes capriciously diffident just when they ought to feel where their true importance lies ; and, feeling, to exert it. To use their boasted power over mankind to no higher purpose than the gratification of vanity, or the indulgence of pleasure, is the degrading triumph of those fair victims of luxury, caprice, and despotism, whom the laws and the religion of the voluptuous prophet of Arabia exclude from light, and liberty, and knowledge : and it is humbling to reflect, that in those countries in which fondness for the mere persons of women is carried to the highest excess, *they are slaves* ; and that their moral and intellectual degradation increases in direct proportion to the adoration which is paid to mere external charms.

But I turn to the bright reverse of this mortifying scene ; to a country where our sex enjoys the blessings of liberal instruction, of reasonable laws, of a pure religion, and all the endearing pleasures of an equal, social, virtuous, and delightful intercourse : I turn with an earnest hope, that women, thus richly endowed with the bounties of Providence, will not content themselves with polishing, when they are able to reform ; with entertaining, when they may awaken ; and with captivating for a day, when they may bring into action powers, of which the effects may be commensurate with eternity.

In this moment of alarm and peril, I would call on them with a "warning voice," which should stir up every latent principle in their minds, and kindle every slumbering energy in their hearts : I would call on them to come forward, and contribute their full and fair proportion towards the saving of their country. But I would call on them to come forward, without departing from the refinement of their character, without derogating from the dignity of their rank, without blemishing the delicacy of their sex : I would call them to the best and most appropriate exertion of their power, to raise the depressed tone of public morals, and to awaken the drowsy spirit of religious principle. They know too well how arbitrarily they give the law to manners, and with how despotic a sway they fix the standard of fashion. But this is not enough ; this is a low mark, a prize not worthy of their high and holy calling. For, on the use which women may now be disposed to make of that power delegated to them by the courtesy of custom, by the honest gallantry of the heart, by the imperious control of virtuous affections, by the habits of civilized States, by the usages of polished society ; on the use, I say, which they shall hereafter make of this influence, will depend, in no low degree, the well-being of those States, and the virtue and happiness, nay, perhaps the very existence, of that society.

At this period, when our country can only hope to stand, by opposing a bold and noble *unanimity* to the most tremendous confederacies against religion, and order, and governments,



which the world ever saw ; what an accession would it bring to the public strength, could we prevail on beauty, and rank, and talents, and virtue, confederating their several powers, to exert themselves with a patriotism at once firm and feminine, for the general good ! I am not sounding an alarm to female warriors, or exciting female politicians : I hardly know which of the two is the most disgusting and unnatural character.—Propriety is to a woman what the great Roman critic says action is to an orator ; it is the first, the second, the third requisite. A woman may be knowing, active, witty, and amusing ; but without propriety she cannot be amiable. Propriety is the centre in which all the lines of duty and agreeableness meet. It is to character what proportion is to figure, and grace to attitude. It does not depend on any one perfection, but it is the result of general excellence. It shows itself by a regular, orderly, undeviating course ; and never starts from its sober orbit into any splendid eccentricities ; for it would be ashamed of such praise as it might extort by any deviations from its proper path. It renounces all commendation but what is characteristic ; and I would make it the criterion of true taste, right principle, and genuine feeling, in a woman, whether she would be less touched with all the flattery of romantic and exaggerated panegyric, than with that beautiful picture of correct and elegant propriety, which Milton draws of our first mother, when he delineates

“ Those thousand *decencies* which daily flow  
“ From all her words and actions.”

Even the influence of religion is to be exercised with discretion. A female Polemic wanders nearly as far from the limits proscribed to her sex, as a female Machiavel or warlike Thalestris. Fierceness has made almost as few converts as the sword, and both are peculiarly ungraceful in a female.—Even *religious* violence has human tempers of its own to indulge, and is gratifying itself when it would be thought to be serving God. Let not the bigot place her natural passions to the account of Christianity, or imagine she is pious when she is only passionate. Let her bear in mind, that a Christian doctrine is always to be defended with a Christian spirit, and not make herself amends by the stoutness of her orthodoxy for the badness of her temper. Many, because they defend a religious opinion with pertinacity, seem to fancy that they thereby acquire a kind of right to withhold the meekness and obedience which should be necessarily involved in the principle.

But the character of a consistent Christian is as carefully to be maintained, as that of a fiery disputant is to be avoided ; and she who is afraid to avow her principles, or ashamed to defend them, has little claim to that honourable title. A prof-

A a

ligate, who laughs at the most sacred institutions, and keeps out of the way of every thing which comes under the appearance of formal instruction, may be disconcerted by the modest, but spirited rebuke of a delicate woman, whose life adorns the doctrines which her conversation defends: but she who administers reproof with ill-breeding, defeats the effect of her remedy. On the other hand, there is a dishonest way of labouring to conciliate the favour of a whole company, though of characters and principles irreconcilably opposite. The words may be so guarded as not to shock the believer, while the eye and voice may be so accommodated, as not to discourage the infidel. She who, with a half earnestness, trims between the truth and the fashion; who, while she thinks it creditable to defend the cause of religion, yet does it in a faint tone, a studied ambiguity of phrase, and a certain expression in her countenance, which proves that she is not displeased with what she affects to censure, or that she is afraid to lose her reputation for wit, in proportion as she advances her credit for piety, injures the cause more than he who attacked it; for she proves, either that she does not believe what she professes, or that she does not reverence what fear compels her to believe. But this is not all: she is called on, not barely to repress impiety, but to excite, to encourage, and to cherish every tendency to serious religion.

*(To be continued.)*

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### PATRIOTISM.

**PATRIOTISM** is a noble trait in the human character.— It is the characteristic of an elevated mind, enriched with virtuous sentiments. It manifests an understanding, capable of extensive views and dignified actions. It is a heaven-born affection, which induces us to consult the happiness of others in connexion with our own; and to sacrifice every thing valuable, even life itself, to the common good. It is, therefore, worthy of exalted eulogy and lasting gratitude. The most enlightened of all ages have gloried in rendering it the tribute due to so excellent a virtue. In all civilized nations, it has received high encomiums, and been commemorated by durable monuments. Thousands of years have elapsed, and many renowned kingdoms have fallen to the dust, since the venerable patriots of antiquity existed. But their fame still lives.— Their laurels remain untarnished. Their names are immortalized by deeds of patriotism; and it is this heavenly attribute which will cause the praise of many illustrious moderns to dwell on the lips of all succeeding ages. The erroneous views of the well-disposed, or the artifices of the unprincipled,



may indeed for a time thwart the laudable designs of the real patriot ; but they cannot in every instance totally defeat them. Error may cast a shade over the purity of his intentions ; clouds of calumny may obscure his hard-earned reputation ; but justice will finally be triumphant. The glory of his meritorious actions will eventually break through the gloom, and shine with unceasing lustre. And all wise men will exult to see merit thus receive its due reward. For what is more truly honourable, what more worthy of lasting praise, than a laudable zeal to promote the happiness of our species ? In what is virtue more beneficially exercised, than in promoting the good of our country, or in opposing the progress of some general calamity, which menaces the destruction of every thing dear ? What is more pre-eminently glorious, what more conspicuously displays the dignity of human nature, than actions corresponding with the noblest sentiments ? We venerate the man who rescues a family from wretchedness, and restores happiness to the bosom of affliction. To what admiration then are they not entitled, who devote their lives to the service of their country ? who firmly maintain a stand against the torrent of whatever may assail its peace, or threaten its destruction ? Such may indeed not always act with the greatest discretion. Perfection is not to be expected on this first stage of existence. The wisest men will commit some errors, and the most virtuous will have some failings. From precipitance, pressure of the moment, or some other cause, men of the most upright intentions may suffer faults sometimes to escape them, which, on a moment's reflection, may be no less painful to themselves than disagreeable to others. But compassion to the imbecility of human nature, should induce us to consider such imperfections, as " arising rather from the want of a certain degree of perfection in their virtue, than from any corruption of the heart." It is therefore on the general tenor of a man's sentiments and conduct, that we should found our opinion of his character.

Most nations have witnessed periods in which their respective destinies depended on an undaunted display of patriotism. The most memorable instance of the kind which the world ever saw, is perhaps that of the two famous States of Greece, which, although deserted by their allies, magnanimously opposed the combined forces of Asia and Africa. Not long previous, the Medes and Persians, under the direction of the illustrious Cyrus, had, " like a torrent of devouring fire, and by amazing rapidity, conquered and subdued many nations and kingdoms." This " vast empire set the nations under its dominion in motion, the Persians, Medes, Phenicians, Egyptians, Babylonians, Indians, and many others, and fell with all their forces upon Greece, a country of very small extent, and desti-

tute of all foreign assistance. When, on the one hand, we behold so many nations united together ; such preparations of war, made for several years with so much diligence ; innumerable armies by sea and land, and such fleets as the sea could hardly contain ; and on the other hand, two weak cities, Athens and Lacedemon, abandoned by all their allies, and left almost entirely to themselves ; have we not reason to consider their cause as desperate ? Must we not suppose " those little cities would have been utterly destroyed and swallowed up by so formidable an enemy ; and that there would have been no footsteps of them left remaining ? But in the bosom of those cities there were patriots of unshaken resolution, and heroes of invincible fortitude. Against such the world might combine in vain. Those immense forces were therefore obliged to give way to Grecian magnanimity. They were beaten in several battles both by sea and land, and obliged to retire in confusion and disgrace from a country which they presumed not soon to revisit. Thus by patriotism and valour, Greece survived a storm which threatened its immediate destruction. O glorious patriotism ! unparalleled magnanimity ! truly Athenian, which could oppose such a barrier to an overwhelming torrent of despotism ; and save from ruin a country in which flourished the tree of liberty, the temple of wisdom, and the school of moral excellence. The principle which actuated the Athenians was, that " honour, not mean and sordid interest, ought to be the spring of great actions. And of what were men not capable, who were accustomed to act from so glorious a principle ?"—Well did a captain in the army of Xerxes, (addressing himself to the commander in chief,) exclaim with astonishment, "*Heavens ! against what men are you leading us ? Insensible to interest, they combat only for glory.*" And who can but " admire the surprising courage and intrepidity of the great men at the head of the Grecian affairs, whom neither all the world in motion against them could deject, nor the greatest of misfortunes disconcert ; who undertook with an handful of men to make headway against innumerable armies ; who, notwithstanding such an inequality of forces, durst hope for success ; who even compelled victory to declare on the side of merit, and taught all succeeding generations, what infinite resources and expedients are to be found in prudence, valour and experience ; in a zeal for liberty and our country ; in the love of our duty ; and in all the sentiments of noble and generous souls."

(To be continued.)



[The two following pieces are from the pen of a young *LADY*, who has honoured the press with several poetic effusions of no inconsiderable merit. The justness of the ideas, as well as the beautiful simplicity with which they are expressed, manifest a disposition no less amiable, than a genius elevated and refined ;—they would have done honour to the juvenile pen of any poet, whom the muse ever deigned to inspire with celestial ardour.]

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HAPPINESS.

**I**N ev'ry age, since lib'ral arts began,  
And science op'd her full-stor'd leaves to man,  
Deep-searching minds, on various themes intent,  
All their prolific force of thought have spent,  
To find, in what wise system, scheme or plan,  
Consists the gen'ral happiness of man.

Some, with a haughty stoic pride, maintain,  
That an entire exemption from all pain,  
Where their unshaken souls can calmly turn,  
And see the flaming world around them burn,  
Must be the state ; when Nature, most at ease,  
Enjoys most happiness, most solid peace.

Others, with equal warmth of thought, presume,  
Within the sacred convent's hallow'd gloom,  
Alike secluded from the noise and strife  
And all the pleasing, social ties of life,  
Confin'd within that solitary bound,  
The most substantial happiness is found.  
While the lone Hermit, in his moss-grown cot,  
His former friends and kindred all forgot,  
By no cares ruffled, by no ills distress'd,  
In fancy sees himself completely blest.

Unnumber'd votaries fondly think to rise,  
By plunging, unrestrain'd, in every vice :  
Believing this the best, the wisest plan,  
The only road to happiness for man.

On ev'ry side, where'er we turn our eyes,  
Unnumber'd systems, boundless schemes arise,  
Too deep to scan, too num'rous to recite,  
But each believing his alone is right.  
Nor is the fond, sophistic thought, alone,  
Confin'd to schemes and systems little known ;  
But spreads its pleasing influence o'er the mind  
Of every individual of mankind.  
For where, midst all the human race, is one,  
But has some darling tenet of his own ?

Some fancied charm, from which profusely flows  
The greatest, truest happiness he knows ?

Then, since mankind are striving to be bless'd,  
And each pursues the way that suits him best,  
Why shall not I, with diffidence, impart  
The system most congenial to my heart ?  
Then give to me what mild Religion moves,  
What conscience dictates, and what Heav'n approves :  
This is the plan, if rightly understood,  
Which constitutes our most exalted good.  
Secure of this, let worldly tumults rise,  
And infidelity insult the skies ;  
My soul unshaken, no distress shall know,  
But what proceeds from fellow-mortals' woe.  
Then, though dame Happiness, with hasty march,  
Should here elude my persevering search ;  
Though the vain phantom, with delusive speed,  
Should shun, with vigilance, the path I tread ;  
Methinks at death my swift-wing'd soul would rise,  
And find the real essence in the skies.

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#### ON THE USE OF RICHES.

IN man's inventive mind, where passions reign,  
None's more predominant than love of Gain :  
For this, he with unceasing toil explores  
The depth of mines, th' extent of foreign shores ;  
Dares all the dangers that attendant wait  
On every stage of his progressive state ;  
Renounces ease and pleasure, peace and health,  
And almost loses life for love of wealth.

Then, since it has such magic power to bind,  
In chains of matchless strength, the active mind,  
Let us inquire, and reason be our guide,  
To what it, justly, ought to be applied.  
Is it to glitter in the gaudy show  
Of tinsel'd Pleasure, or of gilded woe ;  
To glow in gold, while mean dependants gaze,  
Or roll in Luxury's bewilder'd maze ;  
To swell the torrent of impetuous Pride,  
And on the splendid wheels of Fortune ride ?

Or is it, with full coffers, to retreat  
Far from those scenes which occupy the great,  
Brooding in solitude ; and, ceaseless, pore  
O'er the exhaustless funds of useless store ;  
To steel the bosom to the Orphan's moan,  
And bid the poor, imploring wretch, " Be gone ?"



Or is it, with diffusive hand, to throw  
The balm of comfort round the couch of Woe ;  
To smooth the aspect of laborious Toil,  
Bid Merit rear its head, and Science smile ;  
To break the bonds which Poverty has set  
O'er Genius, fondly struggling to be great ;  
To ope the gloomy Prison's massy door,  
And free the Captive from oppressive power ;  
To raise meek-ey'd Religion from the ground,  
And make the mild delights of life abound ?

Tell me, ye envied votaries of Gold,  
Which application can most bliss unfold ?  
Can a voluptuous life a charm impart,  
To soothe a deeply sorrow-wounded heart ?  
Can riches, hoarded in a tight-bound chest,  
Give joy to him by whom they are possess'd ?  
Is he more bless'd, with all his boundless store,  
Than the poor wretch he scourges from the door ?  
Methinks, with meagre stare and looks of woe,  
Your hearts, discordant, faintly answer, " No."

But where warm-hearted Charity appears,  
And mild Benevolence the bosom cheers,  
Sure there are charms which can delight diffuse,  
And Riches might be wish'd for such a use.

Then, though the rich may blame, the proud despise,  
And view with sullen, stern, contemptuous eyes ;  
Though these were sentiments so rare, that few  
Deign even to approve, and less pursue ;  
Though in them I were seconded by none,  
Sufficient 'tis for me, that they're my own :  
And though excessive Wealth's beyond my reach,  
Yet will I sedulously strive to teach  
My heart and hand with rapture to bestow  
A part of every good I chance to know.  
Should Competence its mod'rate charms unfold,  
Beyond the pomp of Pride, or power of Gold,  
I'll leave to Fortune's fav'rites all their store,  
Nor heave a sigh that I possess no more.

FRANKLINIA.

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STANZAS

*To the Memory of a Lady who died a few years since in the  
West-Indies.*

WHERE yonder church o'erlooks the scene,  
From whence yon modest hamlets rise,  
Beneath that turf's fresh-springing green,  
The clay-cold form of Julia lies.

What mildness beam'd in Julia's face !  
 What judgment her pure taste refin'd !  
 In her fair form reign'd every grace,  
 And all the virtues in her mind.

The slaves of interest—tools of power—  
 Her soul beheld with just disdain,  
 As glittering insects of an hour,  
 To please the little and the vain.

Say, trav'ller, was this matchless worth  
 To thee in happier moments known ?  
 Then pour the tide of sorrow forth,  
 And in *her* fate lament thine own !

But didst thou not her virtues know,  
 Still let thy tears her death attend ;  
 And weep, that 'midst a world of woe,  
 Thou wert not lovely Julia's friend !

[TRINIDAD GAZ.

#### ANECDOTE.

ONE of the most renowned philosophers and statesmen, of this age, Dr. Benjamin Franklin, informs us, that all the good he ever did to his country or mankind, he owed to a small book which he accidentally met with, entitled, "Essays to do good," in several sermons from Gal. vi. 10. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." These sermons were written by Dr. Cotton Mather, a very able and pious minister of the gospel in Boston. "This little book," he says, "he studied with care and attention ; laid up the sentiments in his memory, and resolved from that time, which was in his early youth, that he would make doing good the great purpose and business of his life."

[PANOPLIST.





### CONDITIONS OF THIS MAGAZINE.

- I. It will be issued the first week of every other month.
  - II. Each number shall consist of forty-eight pages, octavo stitched in blue.
  - III. The price will be *One Dollar and 12 ½ Cents* delivered singly ; or *One Dollar*, when taken in packages not less than ten each ; payable as delivered, or in advance.
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